ΟΙΔΑ ΣΟΥ ΤΑ ΕΡΓΑ.

Or, The Divine Fore-knowledge of our Bleſſed Lord and Saviour JESUS CHRIST, *Diſplay'd in his Epiſtles to the Churches. Wherein is ſhewed (in way of Paraphraſe, and Notes,) That the ſaid Epiſtles are a Prophecy of the Church of* Rome, *from the Beginning to the Reformation. By* W. G.

Shew the things that are to come hereafter, that we may know that ye are Gods, Eſay. XLI. 23.

PREFACE.

I *Have brought ſuch Clear Evidence in my Laſt Paper, That the Epiſtles are* Myſtically *to be Underſtood; and ſhewn ſuch Fair Probability, That, tho' they ſpeak,* ad Literam, *of the Churches of* Aſia, *yet* in Truth *they are to be expounded of the Church of* Rome; *that I preſume, it may now be expected, I ſhould Proceed to the* Interpretation *of them, which if I can make good from that Hypotheſis, I ſhall leave but little needful to be offer'd further in its behalf. Eſpecially ſince it is ſo well known already, That this Prophecy calls almoſt no Place or Perſon it predicts of, by its Proper Name; and ſo Univerſally agreed on, from the XVII. Chapter, That* Rome (*its Church, and Empire*) *are the Main Subject of the Revelation. For if* Rome *be not the Subject of the* Epiſtles *too, but* Epheſus, *&c. as the Letter bears in hand; I ſhould think it altogether as Difficult an Undertaking, to bring them Fairly to the Church of* Rome (*which yet I hope, by God's Aſſiſtance, Unexceptionably to do;*) *as to interpret ſo many Verſes together, in S.* Paul's *Epiſtle to the* Romans, *as if it were a Prophecy of the Church of* Epheſus, *&c. or of ſome other of the moſt Noted Churches. Which when I ſee perform'd according to the Genuine and Received Rules of Interpretation; I ſhall then begin to think my Pains but ill beſtow'd; and all that I have done in Prophecy, confuted with a Witneſs.' Till then, Good Chriſtian Reader, I commend to thy peruſal, the following Expoſition of our*

LORD's Epiſtles; and hope, that by His Bleſſing, thou wilt find it to be a very Serious and Solid thing; and tending much to the Advancing of our Saviour's Honour; the Confirming of his Goſpel; and the Edifying of his Church, in Faith, and Piety, and all Chriſtian Vertues. Which HE vouchſafe, may be the Effect of it. The Expoſition therefore take, as followeth.

REV. II.

1. *Unto the Angel* (Rulers, and Inſpectors, together with the other Faithful) *of the Church of Epheſus*, (*i. e.* of *Rome*, till An. 65.) *write, Theſe things ſaith He, that holdeth the Seven Stars* (the Miniſters; and, with them, his Other Faithful,) *in his Right Hand*, Supporting them with the Credit of Miracles; *who*, by his Miniſters, *Peter*, and *Paul*, *walketh* (in an Unſettled Condition) *in the midſt of the Seven Golden Candleſticks*, the Churches.

2. *I know thy Works* (at any Diſtance of Time, or Place) *& even thy Labour*, in Teaching, and Journeying; *and thy Patience*, in Enduring all things for the Elects ſake, 2 *Tim.* II, 10. *and how thou canſt not Bear them which are Evil*, putting the Scandalous, and Incorrigible out of the Church, 1 *Cor.* V. and (for as far as thy Power extends) Stopping the Mouths of Seducers, *Tit.* I, 11. *And thou haſt tried them, which ſay they are Apoſtles, and are not, and haſt found them Liars*, Falſe Apoſtles, and Deceitful Workers, *&c.* 2 Cor. XI. 13.

3. *And haſt born, and haſt Patience*, worthy a Second Mention; as there are alſo Two of you, (*viz. Peter*, and *Paul*,) Eminently concern'd in the Character; *and for My Names ſake haſt Laboured, and haſt not Fainted;* but tho' thy Outward Man decayeth, yet thy Inward Man is Renewed day by day, 2 *Cor.* IV. 1, 16.

4. *Nevertheleſs I have ſomewhat againſt thee*, O Church of *Rome*, even in this Interval: *becauſe thou haſt Left thy Firſt Love*, being engag'd in Hot Contentions about Small Matters; and walkeſt not Charitably, as at firſt thou didſt, *Rom.* XIV. 1, 2, 15.

5. *Remember therefore from whence thou art Faln, and Repent, and do thy Firſt Works: or elſe I will come unto thee quickly*, by my Servants, your Emperors, *Rom.* XIII. 4. *and will Remove thy Candleſtick out of its Place*, putting a Sudden End to this your Interval of Tranquillity, ſignified by the Firſt Candleſtick; and will bring the *Smyrnean* one upon the Stage, which ſhall be a Time of great Affliction; *Except thou Repent*, and ſo Prevent the Impending Judgment. NOTES. From hence it was, as is probable, That S. *John*, in his Epiſtles, inſiſts ſo very much upon Charity, *viz.* becauſe he had learnt from this Viſion, How Fatal the contrary Practice had prov'd to the Church.

6. *But this thou haſt* (and it is very Obſervable in thee; as not being found in any other Interval

of

of the Church of *Rome*,) *That thou Hateſt the Deeds*, and Doctrin, *of the Nicolaïtans, which I alſo hate*; who, under Pretence that Marriage is Unbecoming a Churchman, Inhibit ſuch from having Wives; and teach them to ſet aſide thoſe they have; which will prove a Corrupt Fountain of many Hateful Enormities. But Thou accounteſt Marriage to be Honourable in All Men, *Heb.* XIII. 4. My Servant *Peter* is a Married man, 1*Cor.* IX. 5. and *Paul*, a Recommender of Marriage, even to Biſhops, 1*Tim.* III. 2. *Tit.* I. 6. NOTES. Becauſe no other Church is Commended for Hating the Deeds of the *Nicolaïtans*, but only *Epheſus*; it is manifeſt, that None of the others did Hate them: and conſequently, that by the Deeds of the *Nicolaïtans*, which *Epheſus* is Commended for Hating, are meant, Not the Abominations of the *Nicolaïtan* Hereticks, which all the World cries Shame of, and much more all Chriſtian Churches; (the Hating of which therefore, would be no ſuch Commendation to the Church of *Epheſus*:) but, That fact of *Nicolas* himſelf, (with other like) which gave Occaſion to them; who, being a Churchman, parted with his Wife, upon the account of Mortification, and Self-denial; ὅτι παρεχέσθαι τῇ σαρκὶ δεῖ, becauſe we ought to Abuſe the Fleſh, that is, Fight againſt it, and not allow it any thing for Pleaſure. So Dr. *Hammond* upon the place, out of *Clemens Alexandrinus*, and *Irenæus* But, alas! this Fair Pretence has been the Source of Manifold Impurities; as in the *Nicolaïtans*, ſo alſo in the Church of *Rome*. See an Account of the Corruption of the Church of *Rome* in this kind, in a Book entituled, *Le Cabinet du Roy de France*; Dedicated to *Henry* the Third.

7. *He that hath an Ear*, that is Capable, and Deſirous, of Underſtanding theſe Epiſtles; *let him hear* with good Attention, *what the Spirit ſaith unto the Churches*. For it is Spiritually to be underſtood, and not as the Bare Letter ſounds. *To him that Overcometh*, (for ye are Now engag'd in Warfare, againſt the Enemies of your Faith) *will I*, for his Faithful Preaching, and Bearing the Tree of my Croſs, *Gal.* III. 13. 1 *Pet.* II. 24. *give to Eat of the Tree of Life, which is in the midſt of the Paradiſe of God*, making him Partaker of my everlaſting Kingdom. To Each Individual perſon, in the Life to come; but to the Church, at the Reformation alſo, *Rev.* XXII. 2.

8. *And unto the Angel of the Church of Smyrna* (from An. 65. to about 310.) whoſe Biſhops, about 30 in number, had almoſt All of them the Honour of Martyrdom; *Write, Theſe things ſaith the Firſt and the Laſt; which was Dead, and is Alive*; who is Preſent with you in All your Sufferings, and hath left you an Example, that ye ſhould follow his Steps, 1 *Pet.* II. 21. that after Suffering ye may Live, and Reign with him, 2 *Tim.*

II. 12. *Rev.* XX. 4.

9. *I know thy Works, and Tribulation, and Poverty, (but thou art Rich,* 2 Cor. VI. 10.) *And I know the Blaſphemy,* and Haughty Carriage, 2 *King.* XIX. 6, 22. *of them,* viz. P. *Victor,* (195) and P. *Stephanus,* (250) againſt the other Churches; *who ſay they are Jews, and are not; but,* in this Aſpiring humour, *are the* very *Synagogue of Satan;* and under pretence of greater Purity in Religion, and Diſcipline, are indeed but Preparing the way for that Wicked one, whoſe Coming is after the working of Satan, *&c.* 2 *Theſſ.* II. 9. NOTES. It will be here Objected, That P. *Victor,* and P. *Stephen,* were Martyrs; and How then are they ſaid to be of the Synagogue of Satan? Anſw. For the ſame reaſon, that S. *Peter* himſelf is call'd Satan by our Bleſſed Saviour, *Mat.* XVI. 23. whoſe True Succeſſors the Popes have been; both as a Saint, and much more as Satan.

10. But why art thou Afraid, O P. *Marcellinus*! (304.) *Fear none of thoſe things, which THOU ſhalt ſuffer,* but take heart again. *Behold, the Devil* (*i.e.* your Accuſers) *ſhall caſt* ἐξ ὑμῶν, *ſome of you,* as P. *Marcellus* (309,) and many others of your Way, both in *Rome,* and elſewhere, *into Priſon;* not for your Hurt, but Only *that ye may be Tried; and YE ſhall have Tribulation ten days,* ten Times (or Paroxyſms) of Perſecution; and the Laſt, and moſt Obſervable of All, ſhall be (among you, ἢ τὸς ἐξ ὑμῶν, and your Brethren) of Ten Years Continuance. *Be thou Faithful,* O Church of *Smyrna, unto death, and I will give thee a Crown of Life;* I will ſet the Imperial Crown, (the Arbiter of Life and Death among you, *Dan.* V. 19.) upon the head of *Conſtantine* (310) your Fellow-Chriſtian. NOTES. We are not to wonder, that among all the Perſecutions, the Tenth only is here Reflected on, (it being That, that *Marcellinus,* and *Marcellus* ſuffer'd in:) but we muſt take good Notice, that in All Prophetick Deſcriptions of things, the Characters are borrowed from the moſt Obſervable of the kind, as was in this caſe, the Tenth Perſecution. Examples are innumerable. I only here obſerve, That hence it is, that in ſetting forth the Fates of the Church before, and ſince the Reformation (to avoid alſo that Confuſion, which muſt needs ariſe from Deſcribing a Multitude of Churches together) the Characters are Drawn from the moſt Eminent Churches; to wit, the Church of *Rome* among the Primitive; and that of *England* among the Reformed Churches. And we muſt here Note alſo, That the Perſons in this Verſe ſpoken to, are ſomewhat varied. It begins THOU, and ends THOU: but in the middle it is ἐξ ὑμῶν, and YE. Implying that the Ten Years Tribulation (or Perſecution) is here conſider'd as lighting not only on the *Romans,* but on other Churches likewiſe.

11. *He*

11. *He that hath an ear, let him hear what the Spirit ſaith unto the Churches. He that Overcometh*, laying down his Life for my ſake, if he be Call'd thereto; *ſhall not be hurt of the Second Death*, Rev. XX. 14.

12. *And to the Angel of the Church in Pergamos*, (310) *Write, Theſe things ſaith he, which hath the Sharp Sword, with two Edges*, the Temporal Sword being now joyned with the Spiritual.

13. *I know thy Works, and where thou dwelleſt, even where Satan's Seat is*; it being manifeſt by the Eagerneſs of all your Biſhops, in Graſping at Supremacy; that the Adverſary that Oppoſeth, and Exalteth himſelf, 2 *Theſſ.* II. has taken Poſſeſſion of the See of *Rome*: *and* yet *thou holdeſt faſt my Name*, art Zealous for my Honour; *and haſt not denied* (but ſtood up ſtoutly for) *MY Faith*; the Faith that my Name and Honour are ſo nearly intereſted in, *viz.* the Belief of my Divinity; no, not *even in thoſe days* of the *Arrian* Emp. *Conſtantius* (355) *wherein Antipas* [*i. e.* your Vice-Pope *Felix*] *was my Faithful Martyr*, or Witneſs of my Faith aforeſaid; *who*, for that Cauſe, *was Slain* Politically, *i. e.* Depos'd from his Government, *among you, where Satan dwelleth.* NOTES. It is well known, that the Church of *Rome* aſſign this *Felix* a Day in their Kalendar, as a Martyr, in the ſtricteſt ſence. For which ſee *Bell. de Rom. Pont. lib.* 4. *c.* 9. But however, Biſhops, in this Prophecy, are called ζῶα (living Creatures) Chap. IV. 6. and being Depos'd therefore, they are Slain. For which Political Sence of Slain, ſee *Ezek.* XXXVII. 9, 10. *&c.* See alſo Dr. *Hen. More*'s Alphabet of Prophetick Iconiſms, in the words, Reſurrection, and Slaughter. Compare alſo *Rev.* III. 1. The Engliſh Reader is alſo to Obſerve, that the Greek word *Antipas*, is in Our Language, Vice (or Deputy) Pope; as *Felix* was. I know it is objected, That this *Felix* obtain'd the Popedom by Perjury; both his Own, and his Electors. As teſtify *Marcellinus*, and *Fauſtinus*, (Prieſts of *Rome*, and his Cotemporaries) in their Preface to their *Libellus Precum.* But then, 1. Theſe Authors were Profeſſed Parties againſt *Damaſus*, one of *Felix*'s Electors: and conſequently, oblig'd to make the worſt of his, and *Felix*'s caſe. 2. They affirm, That *Liberius* was not Reſtor'd, but upon his conſenting to (*Arrian*) Treachery: and that *Conſtantius* had ſignified as much to the people of *Rome.* 3. But that, notwithſtanding, the people received *Liberius* with Joy: and thruſt out *Felix* out of the City with great Diſgrace. And it is further obſervable, 4. That they call the People that thus with Joy receiv'd the *Arrian*, and Diſgrac'd the Orthodox Biſhop (for they dare not ſay, but *Felix*, and his Party were Orthodox; nay, they plainly intimate they were; and that, by the very Oath they are ſaid to have taken; which was done in *Liberius*'s

rius's behalf, while as yet he was a sufferer for the True Faith: they call, I say, this sort of People) the Multitude of the FAITHFUL; which sounds to me a great Solecism, and makes me not know what to think of their Charge of Perjury. Which yet, if it were never so True, would not hinder, but that *Felix* might be afterwards Christ's Faithful Witness. For it is very hard to judge of Men's Actions Certainly, as to How they stand in God's Esteem; without knowing ALL CIRCUMSTANCES: which it is Impossible for Us to know.

14. *But I have a few things against thee, because thou hast there* in great Esteem, *them that hold* a Doctrin like *the Doctrin of Baalam,* Num. XXV. *who taught Balak to cast a Stumbling-block before the children of Israel, to eat things sacrificed unto Idols, and to commit Fornication;* for your Great Men are now Employ'd, in Sophisticating Christianity with an Admistion of Heathenish Superstitions; hallowing them, and bringing them into the Churches. [*Baron. an.* 44. to 1. *art.* 86. *& passim alibi. Morney Myst. In. Progr.* 4.] Which Custom your *Balak Julian* (365) takes advantage of; particularly of your Fond way of doing Honour to your Emperors, by Bowing to their Images; for This, by setting up his Own, in the company of the gods, he makes a Stumbling-block to you. For if you Bow to That, you must seem to Worship the gods too. *Theod. lib.* 3. *cap.* 16. *Symson*'s Church-History, in *Julian.*

15. *So hast thou also them* in great Esteem, *that hold the Doctrin of the Nicolaitans,* (see ver. 6.) *which I hate,* both Root and Branch; both Specious Blossom, and Accursed Fruit.

16. *Repent; or else I will come unto thee quickly,* by my Servants, both Emperors, and Preachers; *and will fight against them,* that pretend so vainly to this Voluntary, Uncommanded Continency, *with the* Two-edged *Sword of my mouth.* NOTES. The Emperors *Valentinian, Valens,* and *Gratian,* (382) were fain to make a Law, to inhibit all such as made Profession of Continency, once to set foot within Widow's Doors, *&c. lib.* 20. *de Episc. & Cler. in Cod. Theodos.* Whereupon S. *Jerom* (to give the Sword a Spiritual Edge too) inveighs most Bitterly against the Manners of the Clergy; acknowledging that there was but too Just Occasion for such a Law. *Morney Myst. In. Progr.* 6. *Hieron. ad Eustoch. Ep.* 22. *ad Nepot.* 2. It plainly appeareth (saith *Morney* there) to what a Looseness and Lewdness about Women, their Wealth had carried them, by those Reproofs which S. *Jerom* giveth them in his Epistles; wherein he sheweth, by what Infamous services they lay at catch for Legacies and Inheritances, &c. And a little before, out of *Jerom;* The Clerks, (saith *Jerom*) who in duty should be an Awe unto them, kiss the Ladies

† The Order Directed to P. Damasus, & Read in the Churches of Rome.

dies heads, and reaching out their hands, as if they would bleſs, receive the Reward of their Salutation, *&c.* For this his free ſpeaking (as *Morney* there obſerves further) the Clergy of *Rome* took him for their Enemy, and forc'd him to return to *Jeruſalem*, &c. And *Paulinus* Biſhop of *Nola* (adds *Morney*) was for the ſame cauſe, ſerved with the ſame Sauce; as appeareth by his firſt Epiſtle: where he ſheweth, that he could by no other means, be ſafe and free from the Contagions of that City, but by getting himſelf away far off from it. Neither doth he ſpare the Biſhop of *Rome* himſelf: Thou knoweſt (ſaith *Paulinus*) what loſs we ſuffer of the Grace of God, by the proud Diſcretion and Wiſdom of the Biſhop of that City. Meaning Pope *Syricius*; who firſt eſtabliſht the Forbiddance of Prieſts Marriages, as *Morney* notes. *Prog.* 8. But all this while Honeſt *Vigilantius* was the Man, that made the Faithfulleſt Uſe of the Spiritual Sword; who (with certain Biſhops his Conſorts) was a ſharp Reprover of the then Growing Superſtitions, of Forced Continency, which he ſtuck not to call, *Libidinis Seminarium*;) Veneration of Sepulcres, and Relics; and Celebration of Vigils, (Wakes, Nocturnal Conventions) in Honour of Martyrs: all which, he roundly Taxt as Inlets to Idolatry, and Fornication, (as indeed they afterwards Prov'd;) that is, in effect, as *Balaamitiſh* Inventions, and Stumbling-blocks to God's People. For which ſee *Hieron. adv. Vigilantium.*

17. *He that hath an ear, let him hear what the Spirit ſaith unto the Churches. To him that Overcometh*, inſtead of the Dainties that your Biſhop's Tables now abound with, *I will give to eat of the Hidden Manna*, the True Bread, *Joh.* VI. whoſe Goodneſs is Hid from moſt in theſe days; *And I will give him a White Stone*, i.e. Abſolution and Juſtification; *and in the Stone a New Name written*, or, in plain Terms, I will Reform my Church, which is Now Degenerated; and they ſhall be Called Proteſtants, (and not Catholicks,) a Name that ſhall be extremely Decryed by the Adverſe Party; and *which no man knoweth* how to Value, *ſaving he that Receiveth it*, and is Sincere in his Profeſſion. NOTES. This is ſpoken with regard to the Abundance of Councils, Debates, Accuſations, Sentences, and Appeals, *&c.* in this Interval; Decrees made *pro* and *con*; Acquitting many times the Guilty, and Condemning the Innocent. Thus St. *Auſtin*, with the Church of *Carthage* was Unjuſtly Excommunicated by the Popes (424) [See *Morney*'s *Myſt. In. Progr.* 17.] And P. *Sixtus* III. wrongfully accus'd of Adultery (432.) But to All ſuch perſons as are thus treated, tho' by the Higheſt Authority upon Earth, Chriſt here Promiſeth the White Stone of Abſolution, as Referring to the Caſes now mention'd.

18. *And unto the Angel of the Church*

Church in Thyatira, (440) *Write, These things ſaith the Son of God,* diſhonour'd by your Images, which Repreſent him as Man only; and by other Superſtitious Uſages, as Praying to Saints, and making a ſort of gods of them; *who hath Eyes like unto a Flame of Fire,* burning with Jealouſy, [Compare *Ezek.* VIII. 2, 3, 18.] *and his Feet are like unto fine Braſs,* his Faithful Servants will rather Chuſe the Fiery Furnace, than comply with ſuch Practices. See Notes upon Chap. I. 15.

19. *I know thy Works;* (καὶ) *even thy* Great *Charity,* O Emp. *Tiberius* II. (577) *and thy* Notable διακονίαν (*Service,* in Preſerving the City of *Rome* from the Sword of Barbarians, O P. *Leo,* of a Deacon made Pope, (440.) and thy like Service, O *Pelagius,* being then but Deacon, when thou ſavedſt *Rome* from Slaughter, by mitigating the Fury of K. *Totilas,* (542.) [See *Procop. Bell. Goth. lib.* 3. *c.* 11.] *and thy Patience,* viz. that of the Embaſſadors of P. *Hormiſda* (514) that of P. *John* I. (523) of P. *Sylverius* (536) and of P. *Vigilius* (537) *and thy works,* worthy of a Particular Mention, O P. *Gregory* (590) *viz.* thy Humility, in ſtiling thy ſelf *Servus Servorum Dei;* and thy Zeal, in Oppoſing the Haughty Attempts of *John* B. of *Conſtantinople,* who puts in for Univerſal Biſhop, *and* I know *the laſt* mentioned Works, *to be more than the Firſt:* for, in My Eſteem the Humbleſt are the Higheſt; and the Laſt, Firſt, *Luk.* XIV. 11. XVIII. 14.

20. *Notwithſtanding I have a few things againſt thee,* O *Thyatira;* and particularly againſt thee, O Emperor *Martianus, becauſe thou ſuffereſt that Woman Jezabel,* the Church of *Rome,* by her Embaſſadors, preſiding in the General Council of *Chalcedon,* where thy ſelf art Preſent (454) *which calleth her ſelf a Propheteſs,* pretending to Apoſtolick Authority, the very ſame with *Peter's; to Teach, and to ſeduce my Servants,* throughout thy whole Empire, by Crafty Inſinuations, to *commit* Spiritual *Fornication, and to eat things ſacrificed unto Idols,* i. e. to introduce a kind of Heatheniſh Idolatry. For to what other purpoſe is That Saying of the Council's, Act. 11. (*Flavianus poſt mortem vivit, Martyr pro nobis oret?* (See *Bellarm. de Sanct. Beat. lib.* 1. *c.* 19.) *Flavianus,* tho' Dead, is Living ſtill; let the Martyr Pray for us. NOTES. To this I ſhall add the words of *Morney, Progr.* 14. And note withal (ſaith he) to the end you may diſcern how their Doctrins crept into the Church together with their Power, that in this Age, which came to cloſe up the firſt 500 Years, came in the Invocation and Adoration of Saints and Martyrs, inſtead of the gods; the very Ground-plot of Heatheniſm, to erect the Building of Chriſtianity upon.

21. *And I gave her ſpace to repent of her Fornication,* and have not Deſtroyed the Church of *Rome,* as I have Done her Empire (474)

but

but she repented not; but Superstition, and Pride, and other Vices, encreased in her dayly.

22. *Behold, I will cast her into a Bed;* by K. *Totilas* (542) laying close Siege to her, that she shall not gad abroad (as she did to *Chalcedon*) to do mischief; *and them* (*viz.* the other Churches, both of the East, and West,) *that commit Adultery with her, into great Tribulation; except they repent of their Deeds.* NOTES. These were most Miserable Times, as all Historians witness.

23. *And I will kill her children,* the Inhabitants of *Rome, with Death;* K. *Totilas* shall make such Waste among them, that for 40 days, or more, *Rome* shall have no man in her. [See *Marcellin. Com in Chron.* And of the mighty Famine raging at that Siege of *Totilas*, see *Procop. Bell. Goth. lib.* 3. *c.* 9. &c.] Nay, after 3 years he shall come again, and make a vast Slaughter of the Citizens, [*Procop. Bell. Goth. lib.* 3. *c.* 19, 20.] And I will also Chastise her with a Violent Pestilence (590) which shall be usher'd in by another Siege from the *Lombards. And All the Churches* in the World, both of This, and Future Times, *shall know, that I am* the True, and Only God, *He which searcheth the Reins and Hearts. And I will render unto every one of you, according to your Works.* Notes. This mighty Judgment here threatned to ALL CHURCHES, for the Punishment of their Manifold Superstitions; and Heresies, relating to the Natures of Christ; and whereby he was Particularly Dishonour'd, but which were very Rife in these Days; was that of the *Saracens*, and *Turks*, (623.) A Judgment, which carries its Cause written in its Forehead; and is a Manifest Reproof of the Churches Idolatries, and Manifold Errors concerning the Trinity, the Godhead of our Saviour, Celibacy, and the like; and (as it is here called) a Rendring unto them according to their Works. By this Punishment therefore Christ is said to Search their Hearts; First, because (as it is the Nature of All Judgments) it put them upon Searching of Themselves. And, our Spirit, we know, is the Lord's Candle, whereby he searches all the Inward Parts of the Belly, *Prov.* XX. 27. Secondly, Because by Judging us, Christ Tries us, whether we will Reform, or not.

24. *But unto you I say,* O P. *Pelagius* (578.) P. *Gregory* (590.) and P. *Sabinianus* (604.) τοῖς λοιποῖς *the* small *Remnant in Thyatira,* being the Last Popes of this Interval; who have not been carried down the Stream of your Predecessors Ambition: to you, I say, *as many as have not this Doctrin* I am now to speak of; (ὡς) *that is, which have not known* (or approved) but Condemned utterly, *the Depths of Satan,* (as they speak) the Deep Dissimulation of *John* B. of *Constantinople,* who arrogantly assumes the title of Universal Bishop (580.) and is therefore commonly and

rightly ſtyl'd Satan, the Adverſary, the Oppoſer, and Exalter of himſelf, *Lucifer*, the Fore-runner of Anti-Chriſt. [For which ſee 2 *To. Coucil. in Decr. Pelag.* 2. Alſo, *Greg. lib.* 4. *Ep.* 36, 54 Alſo, *Morn. Myſt. In. Progr.* 20, 21.] *I will put upon you no greater Burthen*, as to this Matter: for I perceive you are not very Eaſy under it.

25 *But that which ye have* already, the Decrying of Univerſal Supremacy, in the BB. of *Conſtantinople*, your ſelves, or any others, *hold faſt till I come*, to put an end to this Interval; that ye appear not to Diſſemble with me, and to Beat down the B. of *Conſtantinople*, only to Exalt your Selves. NOTES. Hereby our Saviour inſinuates, that he Knew they did but Diſſemble; as was Plainly ſeen a little after, by *Gregory*'s Deteſtable Flattering of the Emperor *Phocas*: of which (*Gregory* himſelf ſoon after dying) his Succeſſor *Boniface* III. reapt the Fruit, in the Title of Univerſal Biſhop ſettled by *Phocas* upon the See of *Rome*. See *Greg. l.* 11. *Ep.* 36, 44. *Morn. Myſt. Iniq. Prog.* 22.

26. *And he that Overcometh, and keepeth my Works* (whereof the moſt Conſpicuous, and Exemplary, was my Humiliation) *unto the end*, he ſhall be highly Dignified. For, *to him will I give power over the Nations*, ſubject to Anti-Chriſt, *Rev.* XVII. 15. a Power like that which is now Contended for, by the Biſhops of this Age; and Unjuſtly Uſurp'd by him of the Eaſtern Church.

27. *And he ſhall rule them with a Rod of Iron*, i. e. as my Lawful Vicar, *Pſal.* II. 9. *as the Veſſels of a Potter ſhall they be broken to ſhivers*, they being the ſame that are typed by the Toes of Clay, which the Fifth Monarchy, the Victor here ſpoken of, was to break in pieces, and conſume, *Dan.* II. 33, 41, 44. *even* ſuch Power will I give to the Overcomer at that time, I ſay, *as I received of my Father*; who, as the Reward of my Humbling my ſelf, has given me a Name above every Name, *Phil.* II. 9. has allotted me the Heathen for my Inheritance, and the Utmoſt parts of the Earth for my Poſſeſſion, *Pſal.* II. 8. *Dan.* VII. 27.

28. *And I gill give him the Morning ſtar*, i. e. will put My Honour upon him, who am the Day-ſpring from on high, *Luk.* I. 78. the True Morning-ſtar, *Rev.* XXII. 16. whoſe Enſign was that Star in the Eaſt, *Mat.* II. And of the Womb of the Morning is the Dew of my Birth, *Pſal.* CX. 3. Whereas he that Uſurps my Power (as does now the Biſhop in the Eaſt) is a mere Proud *Lucifer*; an Inſtrument of Satan, and an Anti-Chriſt. NOTES. Hereby alſo is inſinuated, That this vaſt Monarchy ſhould be ſettled in that Kingdom, that firſt received Chriſt, and was (as it were) the Morning-ſtar to bring on the reſt. Which is ſaid to have been *England*, under her King (remarkably to the purpoſe we are ſpeaking of) called *LUCIUS*.

Here

Here is also an Allusion to P. *Gregory* his sending to Recover *England* again from Paganism; in which Enterprize he had Success; obtaining that Morning-Star, and adding it to the Roman Diœcese. According to that of Dr. *Hammond* upon the place; 'It is possible '(says he) that the Morning-star 'here may note some Eminent 'Prince or Nation, that the Church 'of *Thyatira* should propagate the 'Faith to. Lastly, This Morning-star may be very fitly also referr'd to our K. *Charles* II. in whom our Church became compleatly Victorious; a Prince of ever-happy Memory, *Rev.* V. 6, 7, 8, 9, 10. To which purpose is also that of *Rev* XV. 2, 3. where those words, *Great and Marvellous are thy Works*, &c are Eventually Answer'd by the very same, in our present Service for the Father's Martyrdom. Now then, as to the Star that appear'd upon K. *Charles* the Second's Birth day, I shall here give the true Relation of it, in the words of Dr. *Love*, late Margaret-Professor of Divinity in *Cambridge*, in his Commencement-Speech, *An. Dom.* 1660. 'In illius Natalibus triginta ab 'hinc annis, Nova eluxit in Cœlo 'Stella, claro die fulgens, dum so- 'lennes de hoc nato sibi Filio gra- 'tias Deo Pater Pientissimus nun- 'cuparet. Cujus rei ipse aderam 'Oculatus Testis. Quod etiam, in 'illius temporis Articulo, non ig- 'nobilis Poeta celebravit,

'*Dum Rex Paulinas accessit gratus ad aras,*
'*Emicuit Medio lucida Stella die.*

'Postero die Sol ipse Eclipsin pa- 'titur, Stella (quam dixi) adhuc 'præfulgente. Quasi tunc indican- 'te, tunc spondente Cœlo, Patris 'Eclipsin non obstituram Splendori 'Filii. That is, On his Birth-day appear'd a New Star, while the Father was giving thanks to God for the Birth of his Son. Of which I my self was an Eye-witness. Which also, in that very Moment of time, was celebrated by a Poet of no mean account;

While grateful Charles *to* Paul's *was on his way,*
A Star shone bright i' th' middle of the day.

The next day the Sun was Eclips'd; the Star, I spake of, still shining bright. As tho' Heaven did then fore-shew, That the Father's Eclipse, should not obstruct the Splendor of the Son. So Dr. *Love*. To which we may add, That after 12 Years Exile, He was Restored from the East. And that He, his Brother, and our present Gracious Sovereign, are those Kings that were to come from the Rising of the Sun, *Rev.* XVI 12. as will appear more fully, when we come to speak to the Vials, if God permit.

29. *He that hath an ear, let him hear what the Spirit saith unto the Churches.*

REV. III. *Sardis.*

1. *And unto the Angel of the Church in Sardis,* (606.) *Write, These things saith he that hath the seven Spirits of God, and the seven Stars,* (that is, All the Ministers of

the Church, the Inſtruments and Delegates of the Holy Ghoſt,) at his Command; the True Univerſal Biſhop. *I know thy works*, O P. *Boniface* III. (606.) by the Favour of a Parricide mounted at laſt to your long Deſired Supremacy;) *that thou haſt a Name, that thou liveſt;* a Swelling Title of Univerſal (ζῶον) Living-creature, or Biſhop (ſee my Notes on Chap. IV. 6.) So that the whole Church is now become thy Diœceſe; *but*, with Me, *thou art Dead*, and no Biſhop at all.

2. *Be Watchful* [γίνου γρηγορῶν (a Paronomaſtical Alluſion;) be as *Gregory*, Watchful] againſt all Innovations in Faith, or Diſcipline, O ye Emperors of this Interval; remembring that Notable Forewarning of P. *Gregory*'s, If there be one called Univerſal Biſhop, then muſt the Univerſal Church go to the ground; if he, which is called Univerſal, happen to fall; [*Greg. lib.* 4. *Ep.* 24. *Morney Myſt. In. progr.* 22.] which Saying is the more obſervable, for P. *Honorius* (624) his falling, ſo ſoon upon it, into the Hereſy of the *Monothelites*. *And* therefore, O ye Emperors, *ſtrengthen the things that remain*, the Faith of the Church, and the Power of the Empire, *that are ready to die;* that are, thro' the Inſolency of the Popes, the Fraud of Hereticks, and the Fury of the *Saracens*, in great danger of being Overborn. *For I have not found thy works*, O Emp. *Heraclius*, (611) *Conſtans*, (670) *Philippicus*, (713) *Perfect before God;* for, (which God looks much upon, to whom Ye, tho' the Greateſt of men, muſt give account, *Pſal.* LI. 4.) ye Deny Me to be Perfect God, and Perfect Man; Depriving Me of One of my Wills; and are juſtly called by that Name of Imperfection, *Monothelites*. Notes. P. *Boniface* his obtaining the Title of Univerſal Biſhop, was the Greateſt Blow to the Church, that it had yet receiv'd. The Popes are thereupon Diſcarded, and not lookt upon as Biſhops any longer; and All is like to run to Ruine with them. The Spirit expreſſes it by Death. The Popes are Dead: the Reſidue are ready to Die. Which, beſide the Moral, has alſo a Natural Senſe, and Verification. For *Gregory*, ſoon after his Baſe Flattering of *Phocas*, Drops. His Succeſſor *Sabinian*, in 5 months and 19 days (as ſome ſay) follow'd him. And *Boniface* (that, as is ſaid, obtain'd the Prize, the others had been ſueing for) ſurviv'd his Legitimate Epiſcopacy ſcarce 8 months; for he ſate Pope but little more. And his, and *Phocas*'s new acquir'd Honours, were ſoon attended with a Peſtilent Air, a Barren Earth, a Frozen Sea, and a General Mortality of Men, Beaſts and Fiſhes. [*Cedren. in Chron. Morney Myſt. In. Progr.* 22.] which the Church is here warn'd to Prevent, or Redreſs, by Watchfulneſs, and True Repentance. And we may obſerve yet further, That the Emp. *Phocas*, being a Murderer, was Dead alſo, 1 *Joh.* III. 15. And he

he was alſo (as *Credenus* reports) an Heretick; and was ſlain by Treachery, (Chriſt came upon him as a Thief too) as All his Fellows of this Interval were, who ſuffer'd alſo in like manner. As we ſhall hear upon Verſe

3. *Remember therefore how thou haſt Received, and Heard, and Hold faſt, and Repent.* Or, in the Words of *Gregory*, *Lib.* 4. *Ep.* 36. 'Ob-'teſtor ut conſtanter, & ſine Præ-'judicio, ſervetis ſicut Accepiſtis 'Eccleſias: I charge you, that ye Conſtantly, and Inviolably preſerve the Churches, as ye have received them. Ἐὰν οὖν μὴ γρηγορήσητε, *If therefore thou wilt not Watch*, and take this Warning from my Servant *Gregory*; *I will come on thee as a Thief, and thou ſhalt not know what hour I will come upon thee*; but all you Emperors of this Period, who have been Tardy in your Duty (of which alſo the ſame *Gregory* has fore-warn'd you; who brings Me in, as ſpeaking one day to ſuch as you are, and ſaying, 'To you have I committed my 'Prieſts, *Lib.* 2. *Ep.* 62 & 65. And again, 'What wilt thou Anſwer 'before the Judgment-ſeat of God, *&c. Lib.* 2. *Ep.* 52. & 64.) ſhall be brought to your Ends by ſome ſudden Calamity. NOTES. This was verified in them all; but eſpecially in the Emp. *Heraclius*; who 'Per-'ceiving the ſudden, and great In-'creaſe of the Dominion of the *Sa-'racens*, gather'd a great Army, 'and fought againſt them; but he 'was Overcome in Battel, and loſt 'a hundred and fifty thouſand of 'his Army. And when he Renew'd 'his forces again, to fight againſt 'the *Saracens*, he found that fifty-'two thouſand men of his Army 'Died in One Night Suddenly; as 'thoſe Did, who were ſlain by the 'Angel of God, in the Army of '*Sennacherib*. *Heraclius* was ſo Diſ-'courag'd with the Calamity of his 'Army, that he contracted Sickneſs, 'and Died. [See *Symſon*'s Church-Hiſtory; out of whom I have tranſcrib'd this Paſſage word for word.]

4. However, *Thou haſt a Few Names*, or Men of Note, *even in* this wretched Interval of *Sardis*; *viz* the 150 Fathers of the General Council of *Conſtantinople* (681.) *which have not Defiled their Garments* (for there is a Particular Defilement in the Sins of the Fleſh, *Jude.* verſe 23.) with that Really Filthy and Polluted Doctrin of the *Nicolaitans*, [ſee *Rev.* II. 6.] ſo highly Eſpous'd by the Popes; but have Condemn'd it, together with the Papal Uſurpations: *and they* (not Uſeleſly immur'd in Cloyſters; nor Trading up and down to *Rome*, for the Favours of that Court) *ſhall walk* about their buſineſs, *with me*, as under my particular Care and Direction, *in White*, My Livery; more pure in my Account, than thoſe, who by a Feigned Continency, endeavour to Appear ſo in the Eye of the World; *for they are Worthy* of My Service; who have not Fear'd, by ſo Generous, and Open a Profeſſion of the Truth, to Diſoblige my Adver-

verſary; tho' ſome of them were his Legats in the Council, and in his Name ſubſcrib'd the Canons ſo Diſtaſteful to him. [See *Balſamon in Nomocanone.* Alſo *Myſt. Iniqu. Progr.* 26.]

5. *He that Overcometh, the ſame ſhall be clothed in White Raiment,* (according as ſuch are Repreſented, Chap. IV. 4. VII. 9. and in many other Places,) made White in the Bloud of the Lamb, Chap. VII. 14. the White Raiment of Juſtification by Faith; which ſhall be to him inſtead of Pall, and Frock, the Modiſh Garments of this Age: As witneſs, with reſpect to the Latter, no leſs than three of your Emperors, at this very time, being the End of the *Sardian* Interval, *viz. Leontius* (709.) *Artemius* (716.) Thruſt into a Monaſtery; and *Theodoſius* (717.) Chooſing it. *And I will not Blot out his Name out of the Book of Life,* as the Pope (714.) is blotting the Emperor *Philippicus*'s out of Divine Service, and out of Charters [*Paul. Diac. lib.* 6. *c.* 34. *Myſt. Iniqu. Progr.* 27] for Razing of Pictures ſet up in Churches; *but I will confeſs his Name before my Father, and before his Angels,* let the Pope, or who will, caſt out his Name as Evil. NOTES. The Victor here, (as every where elſe in theſe Epiſtles) is the Reformer, or the Reformers, of the Church. By whom, the Main Article of All, inſiſted on againſt the Papiſts, was that of Juſtification by Faith. Which is Here promis'd to the Victor, under the notion of White Raiment; as Before, of a White Stone, Chap. II. 17. The White Stone alluding to Abſolution, in that Age of Councils: as the White Raiment, to Honour and Reputation, in this Age of Fond and Superſtitious Habits.

6. *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

7. *And unto the Angel of the Church in Philadelphia,* (718) *Write, Theſe things ſaith he that is Holy,* and extremely offended with the Prodigious Wickedneſs of thoſe who will needs be called The Holy Church, in this Interval; *he that is True,* an Utter Enemy to thoſe Lying Wonders, whereby they now adays endeavour to Support their Superſtitious Practices; but eſpecially, their Novel Doctrins of Tranſubſtantiation, and Purgatory: *He that hath the Key of David; he that Openeth, and no man Shutteth; and Shutteth, and no man Openeth:* no, not the Pope himſelf, by whom the Emp. *Leo Iſaurus* (718.) and a great many more Crowned heads, have, in this Interval, been Excommunicated; and (for as much as in him lay) Deprived of their Governments.

8. *I know thy Works; Behold, I have ſet before thee an Open Door,* at which my People will arrive after this and another Interval, *viz.* that Door of Reformation, Chap. III. 20. IV. 1. *and no man can Shut it,* tho' the Adverſary ſhall endeavour it with all his Might. *For thou haſt a little Strength,* which I will Im-

Improve to a Perfect Reformation; *and hast kept my Word* (*i. e.* Commandment) forbidding Image-worship, ver. 10. *and hast not Denied My Name*, nor Complied with my Adversary therein, but hast Own'd My Authority in despite of him. See *Myst. Iniqu. Progr.* 27. about the middle. NOTES. At this Time began those Great, and Famous Bustles about Saint, as well as Image-worship, (as Mr. *Mede* has Prov'd, in his Apostacy of the Latter Times, Part 2. Chap. 5.) made by several of the Emperors, with the Greatest part of their Bishops, and Peers; which lasted for about 120 years: altho' Image-worship bare the Name; as the said Author observes in the same place.

9. *Behold, I will make them of the Synagogue of Satan*, that Oppose and Exalt themselves above all that is called God (*which say they are Jews*, [with whom Only, Salvation is to be had, *Joh* IV. 22. Infallible in All points of Religion,] *and are not; but do Ly;* a thing That Party is wonderfully addicted to, as was Foretold of them, 2 *Thess.* II. 9.) *Behold*, thou shalt be Emp. of *Rome*, O *Charles*, the Captain of my Witnesses against Anti-Christ, in the Council of *Frankford*, (794.) and *I will make them* of that Party, (the Pope, and His,) *to come and Worship before thy Feet*, Adoring thee after the manner of Ancient Princes; *and to know that I have Loved thee*, testifying That their Sentiment, by Saluting thee Unanimously by the Name of *Charles Augustus* Crowned of God. [See *Ado Vien. in Chron. An.* 798. *Myst. Iniqu. Progr.* 27.] and by Canonizing thee for a Saint. See Mr. *Dorrington*'s Account of a Journey, *&c. p.* 252. *lin.* 33.

10. *Because thou hast kept the Word of my Patience*, the Second Commandment forbidding Image-worship, the Great Trial of my Patience, and Incentive of my Jealousy; *I also will keep thee from the Hour of Temptation*, and Great Affliction, that by the Practices of the Popes; Rebellions of Subjects; and Hostilities of the *Saracens*, and other Enemies, are coming on thy Empire; and shall terminate in many most Expensive, Bloudy, Toilsom, and Fruitless Expeditions into the Holy Land (1099.) like that of the *Israelites*, in the Day of Temptation in the Wilderness: *Which* are the Troubles that *shall come upon All the World, to Try them that Dwell on the Earth*, who are Fast Friends to the Earthly Synagogue of *Rome;* and to see, whether the Hardships they endure under the Tyranny of Anti-Christ, will Open their Eyes to the Acknowledging of the Truth. NOTES Commandments are call'd in the Hebrew tongue, Words, *Exod.* XXXIV. 28. in the Margin. Likewise, *Deut.* X. 4. So here, My Word, *ver.* 8. and the Word of my Patience, *ver.* 10. is the Second Commandment: for Violating of which, the Church of *Israel*, in their Passage to the Holy Land, were Visited with the Day of Temptation

tation, *Pſal.* XCV. to Humble them, and to Prove them, *Deut.* VIII. 2, 16. XXXIII. 8. as the Chriſtian Church is here, with an Hour of Temptation, upon a like Occaſion, and to a like Purpoſe; and in the Wilderneſs too, *Rev.* XII. 6.

11. *Behold, I come quickly* in Judgment upon the Empire. *Hold that faſt, which thou haſt,* O Emp. *Ludovicus Pius* (815.) *viz.* The Right, voluntarily Conferr'd on *Charles* thy Father, by P. *Adrian* I. and P. *Leo* III. That no man ſhould be choſen Pope, without the Conſent, and Allowance of the Emperor. Which will be a Good Security for thee, *That no man* by the Inſtigation, and Authority of the Popes at any time *take thy Crown,* or the Crown of thy Succeſſors; a Practiſe, which they will be Continually Tampering with, in this period. NOTES. This may be referr'd alſo to the Rebellion of *Bernard,* Brother's Son to *Ludovicus;* the Undutifulneſs of his Own Sons; and the Excommunication thundred out againſt him by his Biſhops. So ſoon came the Judgments on the Empire, here Denounc'd; and from which it ſcarce had any Reſpite afterwards, in all this Interval.

12. *Him that Overcometh,* (in this Interval, ſo Remarkable for the Devotion of Building of Churches; and Going in Pilgrimages; the Boldneſs of Excommunicating and Depoſing Emperors; and the Policy of Employing them in Foreign Expeditions) *will I make a Pillar in the Temple of my God,* the Reformed Church, (whoſe Door is that that I ſaid, *ver.* 8. was ſet Open before thee) *and he ſhall go no more out,* as Excommunicated, or as ſent on Errands by the Pope; *And I will write upon him the Name of my God,* (whoſe Only Servant he ſhall be, and not the Pope's;) *and the Name of the City of my God, which is New Jeruſalem, which cometh down out of Heaven from my God;* he ſhall be a Member of the Church, by a wonderful Providence of my God, Reform'd from the Corruptions, that it is at preſent Overſpread with; *and I will write upon him My New Name,* Proteſtant, (or Profeſſed, and Open Oppoſer of the Papal Uſurpations.) NOTES. This verſe, we ſee, is the Cloſe of this Interval; at which very Time there happen'd a Notable Difference between the Emperor *Frederic* I. and the *Millaneſe;* who having newly Rebuilt their City, would needs, (in Contempt of their Liege Lord the Emperor, and in Honour of Pope *Alexander,* his Open Enemy,) call their City by the Name of *Alexandria.* But the Emperor with much adoe, by Force of arms, and ſolemn Capitulation with the Citizens, obtain'd at length to have it call'd *Cæſaria.* To which Contention there is a very manifeſt Alluſion in the verſe we are upon, that cannot miſs our Obſervation. [See *Sigon. lib.* 14. *de Regn. Ital. Myſt. In. Progr.* 49.] We are here to note once for all, That God always Diſpenſes Rewards, and Puniſhments, not only Equally, and Juſtly,

Juſtly, with reſpect to our Merits; but Fitly alſo, and Diſcreetly, with regard to our Circumſtances. As, the Proud ſhall be Debas'd; and the Humble, Exalted; and the like. Examples are Infinite. For which reaſon, as you may Obſerve all along, I have thought my ſelf Oblig'd to expound the Rewards of each Interval, with an Eye to the Chief things that were Tranſacted in it.

13. *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

14. *And unto the Angel of the Church of the Laodiceans,* (1200.) *Write, Theſe things ſaith the Amen* (2 Cor. I. 20.) The Only Infallible Guide; *The Faithful and True Witneſs* of the Will and Word of God; which is now, in this Interval of Learning, about to break forth with great Luſtre, and Convincineſs; who does not turn all Religion into a Multitude of Empty Queſtions, Argued *pro* and *con*, as is the Faſhion of the Schools, who Abuſe their Talent: but Peremptorily, and without Fear, or Favour, or any other partial Affection, declares the Truth; and, in the perſons of his Servants, (as Once in his Own,) is now about to Seal his Teſtimony with his Bloud. Who is alſo *The Beginning of the Creation of God*, that is, the Reformation of the Church, *Rev.* IV. 11. which by his Special Favour ſhall Commence in this Interval.

15. *I know thy Works; That thou art neither Hot, nor Cold;* neither ſo Zealous for Religion, as to Reform it thy Self; nor ſo Regardleſs of it, as Quietly to permit Others to do it for thee. *I would thou wert Cold,* and wouldſt ſuffer Others to Promote a Reformation; *or Hot*, and wouldſt ſet thy Self to work about it. NOTES. This Lukewarmneſs may alſo be applied to that Indifference in Religion, which was Viſible in the Schoolmen's way of Teaching it; who indeed would Hotly Canvaſs every Punctilio, but with Equal Zeal for Both ſides of the Cauſe; and rather in the way of Fencing, than of Fighting for the Truth. And the People too (inſtead of being Roundly dealt with to Amend their Lives, and Forſake their Errors,) were only Neſtled in their Sins by Pardons and Indulgences; and Principled to Believe as the Church believes, without Examining whether Right, or Wrong; or, perhaps, ſo much as knowing what the Church Believ'd. But then, in this way, theſe words, [*I would thou wert Cold, or Hot,*] will want a Convenient Senſe. For, I would thou were Leſs than Indifferent, (or no Chriſtian at all,) which ſeems to be Imported by the Cold Extreme of that ſort of Lukewarmneſs, would ſound very Harſh. For it is one thing to ſay with S. *Peter*, *It had been Better for them not to have known the Truth*, &c. which ſeems to be only a more Emphatical way of Exhorting to Obedience; and another, to Wiſh they did not know it. Dr. *Hammond* is caught

in ſuch a Net; and therefore leaves this Paſſage to expound it ſelf.

16. *So then, becauſe thou art Luke-warm, and neither Cold, nor Hot,* wilt neither Suffer Others to Reform Abuſes, nor Do it Thy ſelf: *I will* e'en *Spew thee out of my Mouth,* and will Raiſe up a Generation in thyſtead, that by their Pious and Zealous Inſtructing of my People in My Name, ſhall make Thy ways to appear Nauſeous and Loathſom to them. The times of Ignorance in the two former Intervals I winked at; but your Rebelling againſt the Clear Light of This, I cannot away with. NOTES. This is that Cutting off, that S. *Paul* denounces againſt the Church of *Rome,* if they Continued not in God's Goodneſs, *Rom.* XI. 22.

17. *Becauſe thou,* O P. *Boniface* VIII. (1295.) *ſaiſt, I am Rich, and Encreaſed with Goods,* Spiritual, and Temporal; *and have need of nothing;* inſomuch that thou haſt now ſet up a Fair, or Market, which thou calleſt a Jubilee, for the Vending of thy Wares; *and Knoweſt not,* (but I will make thee to know, by the Contempt that I will pour upon thee) *that thou art Wretched, and Miſerable, and Poor, and Blind, and Naked;* NOTES. He was Chaſtis'd for his Inſolent Boaſting at the Opening of the Jubilee (for he was the Author of it in *Rome*) with being 'Spoil'd of All his Rich 'Treaſures, and himſelf put upon 'a wanton Colt, with his Face to-'wards the Tayle, and made a Ri-'diculous Spectacle to all the Peo-'ple. Soon after which, he Died of 'Diſpleaſure, that he had Loſt his 'Riches, and Suſtain'd ſo great 'Shame. This is he, of whom it 'was truly ſaid, That he Entred 'as a Fox, Liv'd as a Lion, and 'Died as a Dog. [*Symſon Eccleſ. Hiſt. in Boniface VIII.*] Where alſo he tells us, how in Solemnizing his Jubilee, he ſhew'd himſelf the firſt day in his Pontifical Garments, with S. *Peter*'s Keys carried about him; but the ſecond day, in Royal Apparel, with a Naked Sword carried before him; and an Herauld proclaiming, *Ecce Poteſtas Utriuſque Gladii.* So Rich and Self-ſufficient is Vain Man apt to think himſelf; even when he is indeed but (ὁ παλαίπωρος, *inſigniter Ærumnoſus,*) moſt notably Miſerable, and Poor, and Blind, and Naked.

18. *I counſel thee* therefore, O Church of *Laodicea,* not to lay out your Mony for that which does not Profit; but *to Buy of Me Gold tried in the Fire,* the Truth and Purity of My Religion, as it is now begun to be Preach'd up by my Servants with a Full Cry; whom Anti-Chriſt, as many as he can lay hands on, will cauſe to be Burnt for their pains: Buy this, I ſay, of me, without Mony and without Price, *that thou maiſt be* Truly *Rich; and* Buy of Me *White Raiment* alſo, the Robe of My Righteouſneſs, or of Juſtification by My Merits only, *Rev.* VII. 14. [the Leading Article of the Reformation;] and truſt not to Indulgences, the Pope's Falſe Wares,

Wares, *that thou maiſt be Clothed* indeed, *and that the Shame of thy Nakedneſs do not appear; and Anoint thine Eyes with Eye-ſalve*, compounded of Ingredients gather'd from My Word (the True Judge of Controverſies) and not from *Ariſtotle's* Writings, and Decrees of Popes (as the Mode of the School-Doctors is in theſe days) *that thou maiſt ſee* thy Own Way, and not ſuffer thy ſelf to be led Blind-fold by Blind Guides. Notes. That the Faith Perſecuted, is compar'd to Gold Tried in the Fire, ſee 1 *Pet.* I. 7. And that Burning the Profeſſors Alive, was the Uſual Way of Trying the Faith at this time, ſee *Morn. Myſt. In. Progr.* 50. *Sect. ult.* From this time forth, (ſays he, ſpeaking to An. 1215.) nothing is more frequent than Burning, *&c.* Where alſo he tells us (out of *Trithemius*, and *Godfrey*,) of one *Conrade*, an Apoſtolick Inquiſitor, who was wont to prove Hereticks, by the touching of red hot Irons.

19. And be not Offended at the Barbarous Uſage, that my Servants meet with from their Adverſaries; for they are My Particular Care for all that. For, *As many as I Love, I Rebuke, and Chaſten; be Zealous therefore* for the Truth, tho' perſecuted; *and Repent* of thy Errors, giving Glory to God.

20. *Behold,* The time of Chaſtening is now over, Queen *Mary* of *England* is withdrawn (1558.) and Queen *Elizabeth* entred upon the Stage; under whoſe Auſpices, by my Servants and Miniſters, *&c.* *I ſtand at the Door, and Knock;* propoſing in Parliament to have it ſet Open to a Thorow Reformation. For Encouragement whereunto, I Declare, That *If any one hear my Voice, and Open the Door, I will come in to him, and will Sup with him,* by my Church in general; which, with his Wealth, Power, and Intereſt, he ſhall conſtantly Defend: by my Miniſters in Particular, whom he ſhall Handſomely Maintain: and by My Poor Brethren (*Mat.* XXV. 40.) whom he ſhall Bountifully Relieve. *And,* upon theſe Conditions, *he* ſhall Sup *with Me;* I am Content he ſhould enjoy thoſe My Revenues, that Reverted into My Hands, upon the Diſſolution of Popiſh Covents. NOTES. When God deſtroys an Impenitent People; his Giving the Spoil to the Victor, is Commonly call'd God's Supper, Feaſt, Sacrifice, and the like. Of which, the following Inſtances are Undeniable; which we have, *Rev.* XIX. 17, 18. *Ezek.* XXXIX. 17, 18, 19, 20. *Eſay.* XXV. 6. XXXIV 6. *Jer.* XLVI. 10. *Zeph.* I. 7, 8. Such therefore (Doubtleſs) is the Supper, that Chriſt here promiſes the Victor, upon his Bringing in the Reformation: ἐάν τις, If Any one, (be he of the Clergy, or Laity) ſhall give Admiſſion to My Goſpel; he has My Conſent, upon the Terms aforeſaid, to come in for a Share in the Revenues of Demoliſht Abbeys, and all other ſuch Evacuated places. And the like is to be underſtood

ſtood to hold good in All other Kingdoms and States, that either have already, or ſhall hereafter Open to Chriſt. And This, with all due Submiſſion to Better Judgments, and greater Authorities, I take to be the Meaning of this Paſſage.

21. *To him that Overcometh, will I grant to ſit with Me in My Throne*, as My Vicar on Earth; Supreme in Spirituals and Temporals; who am King of Saints, *Rev.* XV. 3. and King of Kings, *Rev.* XVII. 14. *even as I alſo Overcame, and am ſet down with my Father in His Throne*, having All Power in Heaven and Earth conferr'd upon me: according to the Repreſentation made of it in the Next Chapter, where the Victor is ſeated on a Throne, as Head of the Church under Chriſt. For which I muſt refer the Reader to my Latin Expoſition of that Chapter.

22. *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.* NOTES. It is time now to Obſerve, That in the Beginning of Every Epiſtle, it is, *Thus Saith Chriſt:* and the End as Conſtantly inſinuates, that it is the Spirit that Saith it. Whereby is manifeſtly Imply'd; that (not only What One Saith, the Other Agreeth to; but that) the One's Saying, is the Other's Saying. To ſay, *Thus Saith Chriſt;* or, *Thus Saith the Spirit;* is All one. They are Different Speakers, that is, Perſons; as is Plain from Other Scriptures. But the Thing Spoken, is the Saying of them Both, or of Either, Indifferently: as Proceeding from the Same Mind, or Intellect; that is, from the Same Eſſence, or Subſtance of Divinity. *The Lord is that Spirit.* 2 Cor. iij. 17.

The Concluſion.

And thus, thro' the Aſſiſtance of God's Holy Spirit, I have given ſuch an Expoſition of this Admirable Prophecy, as no man, that Allows of any Meer Rational Interpretation of the Writings of the Prophets, can Fairly Diſallow of: and therefore it is True. As I am ready, by the like Aſſiſtance of the Divine Grace, to Defend againſt any man, that ſhall call it in Queſtion. And, by a Mere Rational Interpretation, I mean Such a one, as has no other Foundation, than Scripture, Manag'd, and Appli'd by Reaſon; in Oppoſition to ſuch Interpretations, as are Supported by the *Authority* of Interpreters recommended by *Miracles*, and Supernatural Evidences. Now therefore (for a cloſe of All;) From the Expoſition here Offer'd, let any one Judge, Whether it was not with very good Reaſon, That, in the Front of Each Epiſtle, our Saviour has made ſo Solemn a Declaration, of his KNOWLEDGE of the Churches Works.

F I N I S.

Χριστῷ Δόξα Θεοτρόφῳ.

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